

Equal Rights

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FIVE CENTS



SATURDAY,
OCTOBER 23, 1926



The Old World Meets the New World

Madame Dolatabadi of Persia, member of the International Advisory Council,
between Anita Pollitzer and Mary Winsor, on the steps of the Sorbonne in
Paris, France.

Feminist Notes

The Disability of Motherhood

TWO weeks after winning second place in a one-mile swim in an aquatic meet at Detroit, Michigan, Mrs. Max Armstrong, 18 years old, gave birth to a seven-pound boy.

Another "Dangerous Trade"

ROSA STEINKLAUBER, of Eggenberg, Austria, is one of the best known blacksmiths and cartwrights in her section of Austria. She holds a diploma showing that she is duly articulated, having served her apprenticeship and satisfied her examiners that she is entitled to call herself a master blacksmith. She is able to shoe the most refractory horses, and is, besides, according to a press report, a handsome woman. Furthermore, her strength is said to be equal to that of any man.

Indian Women M. P.'s

AFTER a lively debate the Indian Legislative Assembly has adopted a resolution for the removal of the ban on women's becoming members of the legislative assembly. The home secretary announced that the government would frame regulations to have the resolution put into effect before the forthcoming general election, but maintained that it would only remove the ban on women in the Bombay and Madras presidencies.

A Versatile Woman Athlete

MURIEL GUNN, the 19-year-old athlete who represented Great Britain in the Women's International Games at Gothenburg, is, besides being the holder of the world's record for the women's long jump, a certificated pianist, an accomplished pastry cook, and needle woman, and an anti-Socialist lecturer.

Hungarian Women Seek Equality

PEASANT women of Balmaz Ujvaros have announced that they claim the right of local suffrage and will fight for it, as they labor equally with men.

Their case was recently laid before the annual assembly, of the Hungarian Suffrage Society.

College Women Want Economic Independence

ALTHOUGH a study made in the University of Washington recently revealed that women were more conservative than men in other subjects, such as labor unionism, Socialism, *et cetera*, 42.5 per cent. of the women declared in favor of the wife's continuing her independent work after marriage, while only 25.4 per cent. of the men favored economic independence for married women.

Maryland Woman Nominated

EVA C. CHASE, nominated by the Maryland Republicans for Clerk of the Court of Appeals, is the first Maryland woman to be nominated by any major party for a State office in Maryland. Mrs. Chase and her husband, Major Wm. H. Chase, have three sons and three daughters. Major Chase is a descendant of Samuel Chase, one of the signers of the Declaration of Independence.

Woman Labor Leader Demands Equality

MARY CARLIN, senior woman organizer of the Transport and General Workers' Union of England, is demanding equal status and equal opportunity for men and women in trade unions.

"Men in the trade union movement," she says, "must realize the importance of organizing the women, and of organizing them into the unions on equal terms. Even in the big unions men officials regard women as a nuisance, and consider their position in industry so unstable as to make them not worth bothering about. They forget that, although a woman may leave work, her place is taken by another, so that the number of women in industry remains stationary."

Recognition of Housework

MRS. JOHN D. SHERMAN, president of the General Federation of Women's Clubs, and Maggie W. Barry of Texas, chairman of the American Home Department of the Federation, have issued 16,000 letters to State presidents and other officers, department chairmen and presidents of individual clubs over the country asking their co-operation in support of the following memorandum to Secretary Hoover:

That the class of women referred to in the first sentence of paragraph 158, "Women doing housework," of "Instructions to Enumerators," U. S. Census Bureau, January 1, 1920, be listed in column 26 of the Population Schedule as "Home-Maker," and that in the now blank corresponding space in column 27, the word "Home" be written.

The purpose of this suggested change in the method of enumerating the occupational census is to have the housework of women recognized as an occupation, so that women keeping house in their own homes will not hereafter be classified as "unemployed." This is a step toward the achievement of one of the principles of the National Woman's Party, which declares that "women should no longer be regarded as supported by their husbands, but that their contribution to the family income should be recognized."

Near East Women Becoming Independent

THE economic equality of the sexes has been adopted by the women of the Near East, according to Sarah Ravndal, director of 40 industrial training centers for refugee women in Greece and Turkey, who has returned to America after four years abroad.

"Post-war conditions have forced the women into all kinds of jobs, and the compulsion of winning their own bread has led them into many kinds of employment which would have seemed utterly impossible a decade ago," said Miss Ravndal.

"Once initiated into one of these new fields, the Near Eastern woman is surprised to find that she likes it. So we find today an increasing number of women venturing boldly into the trades of carpentry, shoemaking, masonry, or into the professions of engineering and medicine, or into the profitable mysteries of scientific farming and dairying.

"A new class of fifty girl nurses will be graduated within a few weeks from the American hospital at Alexandropol, Russian Armenia. Until the American relief units went into Southern Russia after the war women nurses were practically unknown in Armenia.

"The economic emancipation of women has not only been started in the Near East, but has considerably advanced. Numbers of girls are being instructed in callings which hitherto have been open to men only.

For and Against

THE Washington Board of Trade, in accepting its law committee's annual report went on record, as being opposed to the bill in Congress making women of the District of Columbia eligible to jury service, but as favoring the bill allowing women to become surety or guarantors on equal terms with men. The National Woman's Party is working for both of these measures.

Woman Detective of "First Grade"

MARY A. SULLIVAN has just been promoted to the rank of "first grade detective" in New York City. Mrs. Sullivan is the second woman to achieve this rank in the New York City Police Department, the first having been Isabelle Goodwin.

In 1925 Mrs. Sullivan became a member of the Honor Legion of the department. Recognition came for meritorious service in connection with the case against Harry Fenton, who confessed in March, 1924, that he had killed and burned the body of Mary Coleman, his landlady, in order to rob her. She is president of the Policewomen's Endowment Association.

Feminism Divided—The American Example

By Vera Brittain

(Reprinted from the October 8, 1926, issue of *Time and Tide*, published in London, England, by the Six Point Group of Great Britain.)

A FEW weeks ago, having missed two numbers of *Time and Tide* through crossing the Atlantic, I returned from America to find a controversy on "Feminism Divided" in progress between Mrs. Hubback and Miss Winifred Holtby, who appear to have distributed their energies between the columns of *Time and Tide* and those of *The Yorkshire Post*.

This controversy has interested me deeply because I have just left a country where Feminism is indeed divided, and divided—America being much larger and still much cruder than ourselves—so conspicuously that no two Feminists could argue about the existence of the division.

As the readers of *Time and Tide* have probably all realized since the Paris Conference of the International Woman Suffrage Alliance, there are two societies in America which have between them absorbed most of the women who struggled for enfranchisement before and during the war. One is the League of Women Voters; the other is the National Woman's Party, mentioned by Miss Holtby in her article. These two associations, though there is a nominal resemblance between certain of their aims, are so mutually antagonistic that the main object of the League of Women Voters at the I. W. S. A. Conference seems to have been the exclusion of the National Woman's Party from its debates.

The League of Women Voters is not, in fact, a Feminist society at all. Its object is the cautious and slightly apologetic promotion of that better citizenship to which, as Miss Holtby points out, we shall all turn with relief as soon as we are certain that the stumbling blocks, which prejudice and tradition place in our path to full citizenship, have been finally removed. In spite of its lack of enterprise and daring, it is on the whole, a worthier and more benevolent association than the methods of its Paris representatives would lead one to expect; I know this from experience, for I have lectured to some of its branches, on the World Court and International Relations. But here, in the very subject of my lectures, is comprised the main difference between the League of Women Voters and the National Woman's Party. The National Woman's Party would never have asked me to lecture to them on the World Court, and they are interested in international relations only in so far as these affect the progress of equality between men and women in the different countries of the world. They are out for absolute equality, and neither world peace, nor birth-control, nor smoke-abatement, nor family endowment, would ever have persuaded them to be side-tracked.

I should like to see inscribed above the

door of their lovely headquarters in one of the finest streets in Washington a prophetic and inspiring passage from Olive Schreiner's "Story of an African Farm": "Men and things are plastic; they part to the right and left when one comes among them moving in a straight line to one end." That this is the belief of the National Woman's Party I received, while staying as a guest at their headquarters, an almost disconcerting illustration. Returning late one evening from a conference of international lawyers in the city, I found Miss Alice Paul, the leader and moving spirit of the party, alone in one of the dark, beautiful rooms which are so astonishingly unlike the offices of most societies. We talked for a long time, beginning with pertinent questions from Miss Paul as to why I wanted to attend an international lawyers conference. Then she expounded to me her unshakable belief that nothing which may happen to a nation, whether poverty or prosperity, peace or war, success or failure, should be permitted by the true Feminist to deflect her from her pursuit of absolute equality between men and women, involving the repudiation of both privileges and disabilities based on sex, in every sphere of human activity.

This attitude is, of course, that of the uncompromising idealist who, according to the calculating judgments of common-sense, merits the term "fanatic," but to call a person a fanatic is not to say that we do not need fanatics. Buddha, Joan of Arc, Francis of Assisi, Catherine of Siena, John Wesley, Leo Tolstoi, were all—and deservedly—called fanatics in their time. They were the God-like fools who, in their search for a new truth and a nobler life, left themselves without defence; yet their names will be revered long after the bones of all the little, sane, sensible people now living have turned to dust. "The fools," as Hugh Walpole in the guise of "Henry Galleon," wrote on the fly-leaf of "The Dark Forest," "because they cared more deeply, were chosen."

The majority of women, however, both by training and tradition, are still naturally prejudiced against the fanatic and his fierce inability to see more than one object at a time; that half of humanity which for centuries has been imprisoned by the other half within the narrow walls of the kitchen and the nursery, has still, in spite of a few outstanding exceptions, to acquire that swift judgment which at once distinguishes between essentials and non-essentials. The "practical common-sense" which enables the average woman to see the merits of all causes, but allows

her to find the world well lost for none, has been easier to cultivate than to forget.

The secret of this lack of concentration, both in England and America, lies largely, I believe, not only in those past inhibitions which time alone can remove, but in the fear of male accusations of fanaticism and extravagance which has fallen upon most Feminists since the limited triumphs of 1918 and 1919. I am inevitably reminded of the year 1919 to 1920 at Oxford, where I was then a student. In that year degrees for women were held above our heads, rather as a bunch of carrots is suspended above the head of a would-be tempestuous donkey, as an inducement to good behaviour; we walked in fear and trembling lest any word or deed of ours should offend the University and cause it to withdraw the proffered boon. Today in England, in just the same way, Feminists are still a little conscious that in 1919 they were patted on the head and given a limited franchise as a reward for having behaved so well during the war; they now fear that, if they venture to behave a little worse, they will lose even the partial benefits which were purchased at so heavy a price.

We are all of us, in these days, so anxious to prove how sensible we are, how patient, how tactful, how thoroughly well-balanced. We have read so often about strong, silent men (though the very few strong, silent people that I have met—one was the matron of my hospital ship in the war and another the principal of an Oxford woman's college—have all been women), and have been told so long that we are "weaker vessels," that we have acquired an inferiority complex on the subject of hysteria. Rather than be told that we are hysterical, we will drop any cause that we have at heart like a red-hot poker. And it is here that we differ from Miss Alice Paul, who will, I am convinced, go down to history as one of the great leaders of America—for "the world," as Sir G. M. Trevelyan has written, "is moved in the first instance by those who see one side of a question only." Miss Paul does not in the least mind being thought hysterical; she would not mind being hysterical, if hysteria would further her purpose, for she has realized that true leadership, like true humility, consists in putting one's object before one's dignity.

That is why, after my connection with the National Woman's Party, almost all the Feminist societies in this country impress me as a little circumspect, a little nervously eager to please by the enlargement of programmes or the abandonment of unpopular projects. As Feminists of all countries lately realized in Paris, they have still much to learn, in fearlessness and in singleness of purpose, from the National Woman's Party of America.

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OBJECT OF THE WOMAN'S PARTY

To remove all forms of the subjection of
women.

THE LUCRETIA MOTT AMENDMENT

"Men and women shall have Equal Rights
throughout the United States
and every place subject to its jurisdiction."

"Congress shall have power to enforce
this article by appropriate legislation."

[Senate Joint Resolution Number 11.]
[House Joint Resolution Number 81.]

Introduced in the Senate, December 8, 1925,
by SENATOR CHARLES E. CURTIS.
Introduced in the House of Representatives,
December 16, 1925,
by REPRESENTATIVE D. R. ANTHONY.

Long Live the Queen

THERE is something delightfully ingenuous, but very friendly withal, in the way in which the United States has welcomed Her Majesty, Queen Marie of Roumania, to American shores. The advent of royalty in a democracy always appears to arouse greater enthusiasm than it does in countries that are accustomed to sovereigns of their own. It is as if the hero worshiping part of human nature, long deprived of suitable objects for admiration, had developed a veritable craving, a sort of spiritual hunger, for something in the guise of a human being, nobler, more gracious, more beautiful in word, deed and look, than itself.

There is, of course, also the element of reflected glory, and this is of much greater account in a land that boasts no kings and princes than in a country where they are at home.

The founders of the Republic would doubtless turn in their graves if they could at the way in which Americans, both rich and poor, bow with humility before a title, any title. Yet the impulse back of the bow is not altogether to be condemned.

Hero worship has its strong elements of good, for that which one admires is not far distant from one's secret aspiration. To bow before a queen is far better for the soul, and the manners too, than to bow before some of the potentates of America, the illiterate and corrupt politicians.

To the Feminist heart there is a rare delight in witnessing the solemnity with which Queen Marie is everywhere received. Those who would regard a woman President of the United States as something between a joke and an insult find apparently nothing to upset their minds in the presence of a woman sovereign. They welcome a queen with quite as much fervor as they would a king, and they do not realize the unreasonableness of their attitude. Surely if it is appropriate for Roumania to have a woman as the supreme head of her Government, there is no reason, in view of the bowing and scraping now audible every day, why the United States should not follow her example.

In point of fact the record of history shows unparalleled excellence in administration during the reign of many queens.

Yet America, bending the knee with true reverence before Her Majesty, Queen Marie, still laughs at the idea of a woman President. Verily there is but little logic in the mind of man.

Suppose They Had Been Women

THAT women of the eastern as well as of the western hemisphere are not of necessity physically inferior to men is indicated by a news item which appeared recently in the Philadelphia *Public Ledger*. A woman, it seems, outdistanced all male competitors in a marathon race held in Cebu, in the Philippine Islands, thereby winning a cash prize of 30 pesos donated by a Philippine railway executive.

"The woman athlete," the story says, "had had previous training in long distance running. To earn her living she takes a jaunt of several miles daily from her home in Talisay to Cebu, bearing hunks of maguey on her head. Some of the competitors in the race got lost along the road, while others fell on the wayside from exhaustion. Six of them, however, boarded a truck, and when near the city got off and simulated running. They were seen by several persons, however, and disqualified."

So far as we know no mention has been made by the press of the extraordinary tactics employed by six men in the competition.

If, however, six women engaged in a marathon race at any point on the globe had boarded a truck, and when near the goal had descended and "simulated running," we believe that the press of the whole world would have held up its hands in holy horror. The entire sex would have been put down as being inherently lacking in the essential sporting qualities, and painful comparisons would have been drawn in regard to masculine and feminine standards of conduct.

Since most men and many women are accustomed to regard good sportsmanship as pre-eminently an attribute of the male, and since women are often referred to as "the dishonest sex," we present this evidence to our readers for what it is worth. We present it however with a smile, for even if six men in Cebu did stoop to dishonest tactics, we believe that there are still plenty of honest, fleet-footed Nimrods for our flying Amazons to compete against.

Mary Winsor Introduces Madame Dolatabadi

IT was at Paris. We were lobbying the International Woman's Suffrage Alliance—or at least, trying to lobby it. Through the gloomy, cavernous halls of the Sorbonne darted hither and thither women from all parts of the earth, many wearing their beautiful native costumes. We listened to the babel of tongues, trying to pick out the delegates from among the small fry. My attention was caught by a figure advancing toward us, carrying with her a distinct atmosphere. She held her head erect, with a proud and defiant carriage; her large dark eyes and her strong, intellectual features were of the Persian type. She stood out among the crowd of women as the "Parsees" of Bombay stand out among their Indian fellow-citizens, even after hundreds of years residence on a foreign soil still preserving their racial characteristics and that

strong individuality that enables them to dominate the business and social life of their city. This woman, I said to myself, is somebody. It will be worth while to talk to her. And so we made the acquaintance of Madame Sedighe Dolatabadi. She invited me to visit her, both at the College de Bouffemont, situated in a heavenly old park near Paris, and at the College Feminin in the city, where she is living and studying, as well as at the Sorbonne. For the Persian Government wants Madame Dolatabadi to be the inspector of girls' schools in Teheran, and is paying her expenses while she completes her education in France. This distinction did not fall into her lap unsought; she earned it by years of struggle and courageous championship of women and women's rights. For Madame Dolatabadi in spite of her youth is one of the pioneer Feminists of her country.

We arranged for her to meet some of the members of the National Woman's Party. Anita Pollitzer, Mrs. Dexter Otey and Editha Phelps listened to the story of a girl's struggle for freedom and equality of opportunity in such a distant land—so different from our western world, and yet so familiar, for is not woman's battle for emancipation the same the world over? Our Persian heroine's experiences with her relatives, with the representatives of religion, savoured much of similar experiences at home. She told the tale with great good humor, and we laughed with her, seeing how much alike are men, in hot or cold climates.

And the outcome of it all is that we now have a Persian representative on our International Advisory Council, who will organize a Persian committee for us and keep us in touch with the progress of women in that distant land.

The Blossoming of a Persian Feminist

By Mary Winsor

SHE was born in an aristocratic family of Teheran. Her father was Hadji Mirza Hadi Dolatabadi—"Hadji," one who has made the pilgrimage to Mecca, and "Mirza," a title. He was a priest of high rank, holding the position second only to the Grand Priest of Teheran. There were five brothers; she was the youngest member and the only girl. At six years of age her father said to her: "Thou knowest I do not love girls, for I do not think that they can study and acquire knowledge as men do. But the mother was enchanted that thou wert a girl and adores thee. For this reason I will bring up my daughter as I bring up my sons and will provide an education by one of the most eminent professors in Persia for all of you together. If thou studieth well, I will cherish thee as a son, but if not, I shall write in my journal that I do not love girls." "That was all," said Madame Dolatabadi, "that my father ever said to me on this subject, but it was enough." The teacher instructed them in the Persian and Arabic languages, the Koran, mathematics, history of Persia, general history, geography of the Orient and general geography. When she was twelve her father examined her and was so well pleased that he made the professor a present of a Koran, worth two hundred dollars. Her lessons were then to stop, for at twelve years it is customary for girls to take the veil. Her father, however, not being a fanatic, but a broad-minded, progressive and tolerant man, permitted her to finish the study of Arabic with her eldest brother. Arabic is the language of the Koran, and this knowledge was destined to be of the greatest

value to her in her struggle with the priesthood.

She had never been taught any manual occupation, and at fourteen her mother insisted that she should learn such feminine work as sewing, both machine and hand, lace-making and embroidery, house-keeping and cooking, and she had charge of the great kitchen which supplied food for the family in all its ramifications, including the households of her married brothers.

When she was sixteen her father wished her to marry a physician of aristocratic family, good, intelligent and cultivated, but forty years old and utterly uncongenial. Madame Dolatabadi resisted as long as she could, but at seventeen the marriage took place. Some years afterwards her mother died, and as her father's state of health made it necessary that some one should sleep in his room to look after him, and trained nurses not abounding in Persia, he married a young girl by whom he had two children. Madame Dolatabadi continued to act as his secretary until his death two years later, when his widow married again and Madame Dolatabadi adopted the children whom she dearly loved.

In 1914, when she was twenty-two years of age, she went to Ispahan, the ancient capital of Persia; a place much less Europeanized than Teheran and infinitely more beautiful.

One of her reasons for this move was the desire to be near her eldest brother, who had succeeded to her father's position as head of the family and was the high

priest and the director of the priests' committee there.

Her husband was much displeased with her, because she had no children, had adopted her father's children, and had taken up Feminist interests and activities. He urged her to return to Teheran, but she knew that the women of Ispahan were very backward and longed to remain there and help them. He took another wife, though Madame Dolatabadi had warned him that such a step would cause her to separate from him. Finally he left her in anger without saying good-bye, and she never saw him again. He was not malicious or bad, but utterly uncongenial. The laws of Persia permit the husband to divorce his wife, with or without her consent, but the wife is obliged to get her husband's permission, and in order to secure this it is sometimes necessary for her to leave all, or a part of her dower in the man's hands. As Persian women are without training or opportunity to earn their living, this sacrifice of the dower is a grave matter.

Before leaving Teheran, Madame Dolatabadi had managed to obtain a certificate enabling her to set up a private school for girls and a license to establish a Feminist newspaper; both of which were unheard of in Persia. Her school was the "mother of all the schools," as she proudly told us. (Public schools for girls were a different matter and I shall have something to tell of them in another chapter on Persia.) She chose a directrice, a lady named Badr Dodja, who had been trained in the American Mission School. It was gratifying to us as Americans to hear that Madame Dolatabadi highly

esteemed the American Mission School and spoke most cordially of its work. This enterprise met with strong opposition from the priests, but after a year of conflict she was able to establish it firmly.

Much more serious difficulties arose over the Feminist newspaper which Madame Dolatabadi insisted on conducting in her own name, and which was called "The Voice of the Women." For five weeks she printed it and then appeared an article in which she put this question to the priests: "Why are the peasant women allowed to go about unveiled, and why do they enjoy entire liberty?" The next day she received a telephone message from her elder brother, that she was to come to him at once, a propos of her newspaper. Madame Dolatabadi said with a chuckle, that this summons arrived just at the moment when she was in her bath, and we too laughed to see that the telephone even in faraway Persia has the same tactless habits that it displays in this hasty and informal land.

It was at midday that she reached her brother's home and found him at dinner in the cellar, as that was the coolest and most comfortable place in the house. The priests always eat alone, without their family. Her brother invited her to dine with him which was a great compliment. She declined politely and her brother then informed her that she *must* give up the paper. On inquiring why, she was told that it was not for her to ask the reason but to obey. A servant who was waiting on her brother with basin, soap and water to wash his hands, then interrupted to ask some question as to his

duties and was answered. She then said, "Pardon me, my Father (her brother as the head of the family in her father's place would be addressed as "father"). You permit this servant to ask a question, why not me?" The servant being a man was of course a privileged character, but her brother very amiably answered, "Well, I will tell you the reason. I am the director of the Priests Committee; we have had a sitting of the committee today on the question of you and your newspaper. We discussed the article on the veiled women and decided that the paper must stop because it is a Feminist paper and printed openly in the name of a woman. If this is not agreed to at once, we will go to the newspaper office and break up everything there." She replied, "I have never written anything against our religion, I have only asked a question." To this her brother answered, "I know that you are right, and I am glad that you are publishing things about women. But the priests don't understand that, and you must yield, for you are compromising my position as head of the Priests' Committee." Madame Dolatabadi then wrote out a statement, saying that she and her brother had nothing to do with each other, that she was entirely separate from him and would never see him. This was to be shown to the priests and from then on she agreed never to see her brother, so that he might be freed from any responsibility for her and her actions. So for two years she led a lonely life, one brother dead, two others gone away, and now thus alienated from her eldest brother.

By cutting herself off from him she had hoped to gain the right to work in peace.

But the priests were not done with her yet. A few days afterwards as she was busy in the printing house, her women came to her in great alarm, crying out that the building was surrounded by men. She looked out and saw two hundred Mohammedans, she could see their turbans; they were evidently waiting to fall upon her as she came out. Her women said that she would be killed, that they must spend the night in the building. But the office was not a convenient place to spend the night and Madame Dolatabadi calmly told her women to veil themselves and she did the same, and they all walked out. The Koran forbids a man to lay his hand on a veiled woman, and so they passed through this crowd of angry men in perfect safety.

In the next issue of her paper she published a defiant article, "Long Live the Freedom of the Press." "O Ispahan!" she cried, "What a shame thou art so beautiful a city! the air here is so pure, everything is beautiful to see and to eat! Thou art the ancient capital of Persia—men, very intelligent, such as my father and my great grandfather, Mola Ali Nourri, made thee famous. But now fanaticism triumphs everywhere, narrow-minded and intolerant creatures swarm like microbes in the milk, they poison everything. Liberty is dead!"

After the publication of this article for two years the paper came out, unmolested—2500 copies each Saturday. The young men read it even more than the women. Its circulation spread into Afghanistan, England, even the United States, through the American Mission School.

(Another article on Persia will follow.)

A New Constitution

ONE of the questions to be considered at the national convention of the Woman's Party, to be held in California next February 15-18, will be the constitution for the organization.

A temporary constitution was adopted at the last national convention in February, 1921, when the National Woman's Party was reorganized to carry to conclusion the work for Equal Rights between men and women, the first step toward which had been gained with the adoption and ratification of the Susan B. Anthony Amendment providing for equal suffrage.

At the same time, a committee was appointed to draft a permanent constitution to be presented at the next national convention. This committee consists of Edith Houghton Hooker of Maryland, chairman of the National Council; Dr. Caroline Spencer of Colorado, a member of the National Council, and chairman of the Women-for-Congress Committee; and Emma Fox of Michigan, Parliamentarian of the Woman's Party, and also a member

of the National Council. Mrs. Fox is one of the most eminent parliamentarians in the United States. This committee has drafted a constitution which will provide for the permanent work of the National Woman's Party, and this will be presented to the California convention.

In the meantime, further suggestions from individuals and State and local branches are invited, so that the Woman's Party's best thought can be brought into the formation of the constitution to be adopted in February.

All suggestions should be sent to Mrs. Fox at 5823 Second Street, Detroit, Mich.

Other questions to be considered at the February convention include: Whether or not the National Woman's Party shall join with Feminists of other countries in forming an international Equal Rights association to carry on throughout the world the work for equality, and to safeguard the rights of women before all such international bodies as the League of Nations and its subsidiary committees and commissions; the immediate work to

be undertaken for the extension of women's equality politically and economically, for the equalizing of the status of women before the laws of our nation and our States, and for the adoption of the Equal Rights Amendment to the United States Constitution; as well as the best methods of research into the status of women legally, economically, politically, and in the whole fabric of society.

Elizabeth Thacher Kent of Kentfield, convention chairman; Margaret Whittemore of Santa Barbara, and Maud Younger of Los Angeles, are in charge of local arrangements for the convention. Carol Rehfish of California will handle the publicity. Doris Stevens of New York is chairman of the Resolutions Committee. Anita Pollitzer of South Carolina is in charge of issuing invitations to eminent Feminists of other countries to be present at the convention. Laura Berrien of Georgia is chairman of the Committee on Nominations. Representatives of each State branch will serve with the chairmen of the committees.

Portia Marries

By Jeanette Phillips Gibbs*
Reviewed by Rebecca Hourwich

THE dilemma of outside work, and home, and husband, and baby, or babies, is a real and poignant one. That a woman already a partner in a rising firm of lawyers, married to a prosperous engineer, is able to continue with her work because her partner respects her, and her income can supply service in the home she might otherwise be called upon to do, is not surprising. A woman so placed won her spurs before marriage.

It is the girl, young, eager to make a success at her work, marrying young, who has the greater problem. She has to prove herself at her job both in and out of the home, both new to her, and often she has to make an issue of remaining at what may appear to be a trifling occupation at a trifling salary. If she is going to do intellectual work as a beginner, she will barely match up with the cook's salary. The husband, also young and eager, just a beginner too, anxious for a home such as tradition has willed the right of every married man, may argue that their joint limited income cannot permit of a cook, through lack of space and the need to pare expenses carefully. Then both must shoulder the household tasks, *sans* cook. And when this arrangement takes place, the young husbands married to young unknown women are not apt to have the same glow of pride about their economically independent wives that the husband of this book had to sustain him when he could silence his friends by saying, "Oh, yes, Miss Thorndike, of Thorndike and Dwight."

It would be simple to say the problem of the joint career is economic, for so it largely is. The 10 per cent. of women so fortunately situated that they can afford domestic service can afford to make a disposition of their time. They are free agents. Some women prefer to use this time toward a definite concrete job. Out of this group comes most of the leadership of the country.

However, within the 90 per cent., both before and during marriage, it is conceivable that a desire for other than housework may come. Since the war hundreds of women apparently chained to the hearth for years have emerged and found their place in the outside world. The throwing off of the domestic fetters, on an average income, when no longer in the first flush of youth, is likewise a problem the wife in this book never even remotely touches. Things come easily for this wife.

In large cities there is a growing number of nursery schools, day nurseries, restaurants, maid-by-the-hour services, laundries, apartments, playgrounds, and other modern inventions that the working

mother can use to her advantage. These accommodations flourish neither in small towns nor in rural districts.

I have in mind our village minister. She has no children, but she is married, and the mistress of a two-story-and-attic house, two dogs, and a garden. She is likewise village postmistress. When I call on her I run in the back door and lend a hand at drying dishes. She is apt to call on me and do a similar service. When all the tasks of a country house are done, this woman retires to her sermons, and the study preparatory to them. As a modern woman she has learned that in a world full of a number of things we are compelled to make a choice as to how we spend our time. All her spare time becomes outside-work time at an occupation she loves. It leaves her no time for cards, parties, dances, sewing, or crocheting. These she has ruled out and in the process has been able to become in a remote village, against the expressed desires of her husband, an economically independent woman of career, a postmistress and a minister. She remains such only by the greatest exercise of judgment and patience.

The third party, interested and concerned, but not present at all pre-marital discussions, is, of course, the child. In the present instance the author skips the years from one to eighteen and simply lets the grown son emit a reactionary, adolescent growl at his somewhat different mother, but on the whole remain fond and proud.

THE type of woman who is apt to be whole-souly concerned with an occupation is apt to be equally concerned with her child. She will want that child to have everything that a child of cultured and refined parents has the right to expect. She will not want her mental alertness to operate against the interests of the child. That a woman can remain a separate entity and still be a wise and kind mother is daily growing more obvious. Here again the mother must divide her time and energy as if guided by an efficiency expert.

Naturally the husband is part of the experiment and the experimented upon. However, any marriage is a gamble. Enduring love either transcends the obstacles of a wife devoted to domesticity, or it doesn't. Plenty of marriages are happy where the wife works away from home;

plenty of them are unhappy where the wife is exclusively devoted to the home.

The most nearly valuable portion of this book as a contribution to the Feminist movement is that dealing with the bitterness and jealousy of the sister "settled" for the sister free. There is nothing as savage as that feeling can be. Women feed upon this hatred until they stand in a united body against any movement that even suggests the progress of womankind. Impotence and futility desperately seeking to glorify themselves.

So much of the domestic woman's antagonism to what she terms inroads on the sanctity of the home is a really aggravated inferiority complex. A fair share in the family income, and a proper recognition of her services, would tend to diminish her spleen.

Not jealousy of woman for woman, nor incompetence, nor ancient taboos, can continue to operate against the desire of woman to be more than a sexual being. The field for women anxious to exploit the attributes of mind as well as sex can be made easier by greater sex solidarity, the foundation of constantly newer economic and co-operative aids, and the tightening up of women's bodies and minds. Women abounding with health and vitality can make easier adjustments. Women can steel themselves to avoid traditional petty raids on their time. They can force themselves to rise above the patter and whining and annoyances that often are brick and mortar of the household regime.

It is women who are seeking a change in the social order, a change that will bring the greatest benefits to them. Never throughout history has society progressed easily and painlessly and leisurely to change. Change has been wrested from society at the cost of life itself. And the change in family life that will free women for voluntary occupations will not come without thought, pain, sacrifice, and suffering. In this generation, to those women prepared to make a choice involving difficulties, the combination of love and pleasurable work will come. Later it will come to all women, for the fight will have been made. And as in all things, in the last analysis, what's worth having is worth fighting for.

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Press Comment

Knickers and Morality

New York Evening Mail and Telegram, October 7, 1926

THE Indiana courts may have to determine whether or not the appearance of a girl of nine at school in this modern garb of emancipated womanhood, the knickerbocker sport costume, constitutes a violation of the requirements of "morality." In this day and generation such a question will amaze New Yorkers, at least, if it does not stir consternation in other sections of the East. But the issue has been raised at Jeffersonville, Indiana, and perchance judgments vary out in Hoosierdom!

For a fortnight a Jeffersonville mother has been sending her daughter to school wearing knickers. Each morning the child has been sent home with the orders of the teacher that she change her clothing if

she expects to attend. Now the combatants have arrived at a deadfall. The school authority is obdurate, the mother of the knicker-clad lass insists that she and her daughter are quite within their rights. The suggestion has been made that the case be "carried to court."

The question arises now, What will the judge think about it? Much depends upon the type of jurist before whom the case is brought. So far as practice in notable centers of learning and in fashionable schools is concerned the precedents will be all on the side of the modern mother. Surely for a child of nine the question as to the morality of the attire can hardly be raised with any justification. But, then, in the locality where once the White Caps flourished, the region of which Edward Eggleston wrote such illuminating recitals of the educational methods, the land of "Who-a Buck" and "Who-a Berry," it may be very different.

News from the Field

Kansas City Branch Holds Luncheon

THE Kansas City Branch of the National Woman's Party entertained with a luncheon for its members and friends at the home of Mrs. George D. Marshall, 7326 Highland avenue, Kansas City, on Wednesday, October 13. Following the luncheon a program, arranged by Mrs. Charles F. Renie, was given in the music room. Address of welcome, "Breaking Bread With Friends," Mrs. George D. Marshall. Music: Piano solo, "Sonata," by Scarlatti, Miss Gwendolen Marsh. Voice: (a) "Il Bacio," by Arditti; (b) "A Lullaby," by Cyril Scott, Miss Thelma

Kessler; Miss Marsh at the piano. The president's address, Mrs. W. C. Butler, "What the Kansas City Chapter of the National Woman's Party is doing to create a sentiment that will eventually crystallize into a demand for the passage by Congress of the 'Lucretia Mott Amendment.'" "News from 'round the world," Mrs. Estelle Balfour Bennett, State president. Mrs. Robert E. Lauck was in charge of reservations.

Mrs. Kerr Nominated for Legislature

LILLIAN KERR of Colorado Springs, vice-chairman of the Colorado State Branch of the National Woman's Party, has been nominated by the Democrats of her district for representative in the Colorado Legislature. Mrs. Kerr is an ardent worker for Equal Rights, and has served in important capacities in the National Woman's Party. With the other officers of the Colorado Branch, she has been directing the work in the State Legislature for the adoption of Equal Rights legislation in her State.

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EDITH AINGE, Treasurer

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RECEIPTS collected by National Headquarters, December 7, 1912, to September 24, 1926, \$1,366,855.31.

Contributions, membership and other receipts, September 24 to October 8, 1926:

Miss Vyvyan Donner, N. Y.	\$7.80
Mrs. Edith Irvine-Rivera, Porto Rico	1.00
Per Colorado Branch:	
(Colorado Branch retaining one-half)	
Mrs. Bertha Fowler	5.00
Mrs. Enid Mantner	5.00
Mrs. Clara Manion	.50
Mrs. Ida Noland	.50
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Miss Mary M. McClure, D. C.	15.00
Dr. Minerva Blair Pontius, Ind.	15.00
Mrs. Ellen L. Roberts, D. C.	1.00
Mrs. Isaac Dixon, Md.	472.00
Miss Lavinia Dock, Pa.	5.00
Mrs. Lawrence Lewis, Pa.	50.00
Miss Henrietta Forrest, D. C.	90.00
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Mrs. E. C. Atwood, D. C.	1.00
Miss Esther McLaughlin, N. Y.	1.00
Rent of rooms at Headquarters	435.00
EQUAL RIGHTS subscriptions (forwarded to EQUAL RIGHTS office)	3.00
Balance due on steamship ticket to Paris	5.00
Sale of literature	.60
Sale of leaflet "1913-1926"	.25
Sale of lamp	12.00
Deposits on keys	2.00
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Refund for laundry	1.32
Refund for telegram	1.18
Refund for mimeographing	9.50
Refund for postage forwarding mail	6.00
Rent of typewriter	1.50
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Miss Julia M. Pollitzer, N. Y.	12.50
Miss Clara Dyar, Mich.	25.00
New York State Branch	50.00
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Miss Eleanor Calnan, Mass.	10.00
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Miss Mary G. Marshall, D. C.	5.00
Miss Amy Juengling, N. Y.	5.00
Refund for stenographic work	4.00

Total receipts, September 24, 1926, to October 8, 1926, \$2,731.65

Receipts per Committee Women for Congress Conference and Inez Milholland Pageant, Meadowmount, N. Y., August, 1924:

Advertising	\$591.70
Contributions	56.25
Collections at pageant	577.31
Receipts of card party	106.56
Refunds	6.95

Total receipts of Committee \$1,338.77

\$4,070.42

Total receipts, December 7, 1912, to October 8, 1926, \$1,370,925.78

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